

T W O
S E R M O N S

PREACHED BEFORE THE
UNIVERSITY OF CAMBRIDGE,
IN THE YEAR 1768:

694.2.11
2

THE ONE UPON THE 30th OF OCTOBER,
BEING
THE DAY APPOINTED FOR THE COMMEMORATION
O F
BENEFACTORS TO THE UNIVERSITY;
THE OTHER UPON THE 20th OF NOVEMBER FOLLOWING.

BY SAMUEL HALLIFAX, LL.D.
FELLOW OF TRINITY HALL,
AND
ARABIC PROFESSOR IN THE UNIVERSITY OF CAMBRIDGE.

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C A M B R I D G E :

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M,DCC,LXVIII.

SEYMOUR
TWO

UNIVERSITY OF CAMBRIDGE
IN THE YEAR 1872

THE ONE FROM THE 30th OF OCTOBER
THE DAY WHEREON THE COMMENCEMENT
OF THE YEAR
WENT FACTORS TO THE UNIVERSITY

THE OTHER TO THE MAYOR OF CAMBRIDGE

BY SAMUEL HALLIFAX, LL.D.
FELLOW OF TRINITY HALL
ARABIC PROFESSOR IN THE UNIVERSITY OF CAMBRIDGE

Printed by J. DODD, at the University Press, Cambridge.
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TO THE HONOURABLE
CHARLES YORKE

THESE SERMONS,
PREACHED BEFORE THE UNIVERSITY,
TO WHICH HE IS PLEASED TO BE RELATED
AS ONE OF ITS REPRESENTATIVES IN PARLIAMENT,
AND
WHOSE RIGHTS AND PRIVILEGES
HE HATH SO ABLY AND SUCCESSFULLY DEFENDED,

ARE
WITH ALL HUMILITY AND RESPECT

INSCRIBED
BY HIS MOST OBLIGED,
AND
MOST DUTIFUL SERVANT,

THE AUTHOR.

TO THE HONOURABLE

CHARLES YORK

THEE SIMON

TO THE HONOURABLE

TO THE HONOURABLE

TO THE HONOURABLE

TO THE HONOURABLE

AND

WITH THE HONOURABLE

BY THE HONOURABLE

AND

TO THE HONOURABLE

THE HONOURABLE

ECCLĒSIASTES i. 18.

IN MUCH WISDOM IS MUCH GRIEF; AND HE THAT
INCREASETH KNOWLEDGE, INCREASETH SORROW.

THE peculiar excellence, by which the character of Solomon is distinguished in the sacred writings, is the superiority of his wisdom. In the infancy of his reign, when God commanded him to ask what he should give him, the only petition this young king preferred to his Maker was, that he might have *an understanding heart to judge his people, that he might discern between good and bad: And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgement; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.** The subsequent actions of his reign were soon found to correspond to the modesty and piety of this beginning; so that, his fame

* 1 Kings iv. 9. 11, 12.

increasing with his years, when the queen of Sheba *came from the uttermost parts of the earth*† to be a witness of his wisdom, and to see the magnificent temple he had built, *she said to the king, It was a true report that I heard in mine own land; howbeit, I believed not the words, until I came and mine eyes had seen it; and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.*‡ The writings of Solomon, which have been handed down to us, confirm the opinion we have been taught to entertain of his understanding and judgment; for they abound with the finest reflections on human life and manners, and contain an invaluable treasure of moral wisdom for the regulation of human conduct. So that from the whole of his character we may conclude, if ever that rare union of Knowledge and Happiness was to be found in one person, they must have met in him. And yet even Solomon himself, to whom *God had given wisdom and largeness of heart even as the sand that is on the sea shore,*|| who was *filled with understanding as a flood,*§ and who *had greater experience than all that had been before him in Jerusalem;** even He was forced to confess, that this, as well as his other attainments, was *vanity and vexation of spirit*; and notwithstanding his boundless acquisitions in all the parts of science, was compelled by the power of truth to come to this conclusion, *so mortifying to learned pride, In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.*

It will be a subject neither unedifying in itself, nor unsuitable to the occasion of the day, to enquire into the

† Matth. xii. 42.
§ Eccclus. xlvii. 14.

‡ 1 Kings x. 6, 7.
* Eccles. i. 16.

|| 1 Kings iv. 29.

reasons on which this judgment of the king of Israel is founded. If from the defects and uncertainty of human learning it shall appear, that this alone is not a source of compleat felicity, we may be led from this reflection to try if haply we may find it elsewhere; we may be taught to call our thoughts from those barren and proud speculations, from which we are sure to reap nothing but disappointment, and fix them on what is indeed our proper happiness, and what Solomon calls *the whole duty of man*,* the fear of God and keeping his commandments. Such a conduct will be the best application we can make of the infirmity of the human understanding; and will best answer the generous designs of those Benefactors we are now to commemorate, who were desirous of placing us in a situation, where we might be kept at distance from the cares and temptations of the world, on purpose that our studies might be made subservient to life and practice; and in whose view Learning appeared to have neither use nor beauty, but only when she was seen as the handmaid to Religion.

And tho' much is to be said, on this occasion, of the vanity and dissatisfaction, that usually attend the highest state of literary improvement, enough to bear down all pretences to pride and self-conceit; yet still it is to be remembered, that no arguments can be fairly drawn from hence in favour of ignorance, that there are parts of science in which it is still a laudable ambition to excel, and that, notwithstanding the imperfections even of our best attainments, *Wisdom excelleth folly as far as light excelleth darkness*.†

If any advantages are to be had from knowledge, con-

* Eccles. xii. 13. † Eccles. ii. 13.

sidered as a means of happiness, we shall be most likely to find them in the pleasure attending the pursuit and investigation of truth ; in the consciousness of superior talents ; in the respect and deference paid to them by others ; in the supposed influence of knowledge on the mind of him that is possessed of it ; or lastly in its being thought a probable method of recommending ourselves and of advancing our fortunes in the world.

With regard to the first of these, it is allowed that truth is the proper food and nourishment of the understanding ; we are formed with an original love and approbation of it ; every new discovery we make is a fresh motive to the prosecution of it ; and when once the mind has been gratified with the genuine relish of its natural object, like an animal that has tasted the blood of its prey, it is seldom at leisure to attend to the inferior sollicitations of appetite, ambition, and the other sordid passions, which divide and distract the world. But however agreeable to the human mind the love of truth may be, the satisfaction we receive, even during the ardour of pursuing it, is not without its alloy of pain and anxiety ; and the moment our pursuit has been followed by success, there is an end at once to all our entertainment. Learning, in this way of considering it, may be compared to a hill, from which, when we have gained the summit, we can no more touch the sky, than if we had loitered at the bottom ; it is the act of ascending only, which, tho' itself not without its difficulty, is the diversion of the mind. Allowing therefore all we can to this argument, it is impossible that a gratification, which in the obtaining is mixed with some uneasiness, and
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all whose delight expires immediately on being obtained, can constitute happiness properly so called; which implies repose, permanency, contentment, and excludes, in its very notion, that care, languor, and even fatigue, which corrupt the sincerity of our enjoyment, and are our necessary attendants when engaged in the search of truth.

But will not the superiority, which learning confers upon its votaries above the followers of vulgar occupations, will not the mere consciousness of being delivered from the bondage of those false opinions and prejudices, which shackle and enslave the unenlightened part of mankind, be of themselves a sufficient fund of entertainment? Happy would it be for true knowledge, were this to be indeed the consequence! But the misfortune is, that the self-complacency here spoken of is seldom found with those, who have confessedly made the greatest progress in mental improvement; but with such, whose notions have never been enlarged by books and conversation, and who are easily persuaded they have reached the highest point of perfection, because the shortness of their own sight shews them no objects higher than themselves. The certain effect of that learning, which is really superior to others, is humility; as it convinces us how much is still unknown, in comparison of which all we know at present is a mere nothing. Every advance in science opens new prospects to the intellectual eye; and, by elevating us to higher ground, discovers immense tracts of knowledge yet untrodden by human footstep, of which the unlettered mind has not the least glimpse or comprehension. Thus, in exact proportion to the enlargement of our acquisitions, is the conviction of our internal poverty; the
pleasure

pleasure of contemplating our own possessions lessens ; we become insensible to the value of what we have already attained, from comparing it with the much larger stores which are placed beyond our reach: till, after a variety of vain experiments, we are convinced at last, that we have expected more from science than science has to give ; that Happiness and Knowledge are as far removed from one another as ever ; and that something further is wanting to remedy that deficiency we complain of, and of which we have not yet found either the cause or cure.

If so little satisfaction attends the consciousness of superior talents in ourselves, we shall experience still less from that respect and deference which are paid to them by others. It is sometimes mentioned as an incentive to a life of study and retirement, the favourable opinion the world is supposed to entertain of the learned professions ; but whoever is induced from this motive alone to enlist among the candidates for literary fame, will find himself miserably disappointed in the end. The bulk of mankind will be little disposed to esteem those, whom they have been taught to fear ; or to have any extraordinary affection to men, whom they are apt to consider as got above the common weaknesses of human creatures, and to look up to, as barbarous nations are said to conceive of their king, as of a size superior to themselves. If in the course of our enquiries we have happily hit on any new invention, which from its apparent utility we wish to communicate to the public, our arguments, if addressed to the many, will not be attended to, or will not be understood ; if we confine ourselves to the few, who are judges of our proper worth, their jealousy

or

or their malignity will prompt them to envy us the merit of the discovery, and to defraud us of our just praise. Thus with one set of men, the scholar will be treated as a stranger; by another, he will be suspected as an enemy: minds inferior to his own will not comprehend his reasoning; his equals and his superiors will perversely shut their eyes and not suffer themselves to see and be convinced by it; whilst a third sort, immersed in the gratifications of sense, and habituated to a state of indolence and inactivity, will never think it of importance enough to be regarded, and will implicitly resign their understandings to be directed by the crowd.

We are next to consider the influence of knowledge on the minds of its possessors; and here we shall find ourselves at the same distance as ever from our proposed enjoyment. One certain and unavoidable effect of a continual application to study is, that it exhausts the spirits, wears away the bodily machine, and renders the sedentary and recluse liable to many diseases, which embitter and shorten life, and from which the followers of more robust exercises are commonly free. This tenderness of constitution, which so fatally affects the body, is not without its ill influence on the mind: and to this cause it is that we are to attribute much, tho' not all, of that fretfulness, moroseness, impatience of contradiction, and other qualities of the like sort, which, with reluctance we confess, are frequently the characteristics of scholars. Then again, the love of learning, when it has got entire possession of the heart, is observed to render a man insensible to every other source of delight; it causes him to overlook and neglect the
common

common charities and connections, which knit man to man, in the prudent use of which consists an important part of this world's felicity, and to center and confine within his own breast all that affection and good-will, which others are better taught to divide and distribute among their fellow creatures. His quickness and penetration qualify him to discern, with greater accuracy than others, a moral distinction in characters; and he feels, but too sensibly for his own peace, how much the generality of mankind fall short of his notions of perfection. As this delicacy of sentiment, like other habits, is improved by experience, the more he learns of men and manners, the better he is taught to esteem them according to their true value; and, as it is difficult to regard with any degree of affection the persons we despise, no wonder if his dislike and contempt of others be turned to the nourishment of his own pride; if, when he steps abroad, he appears fastidious and reserved, full of the dignity and importance of his character, above descending to the levities of ordinary conversation, and unwilling to unbosom himself but to the select few of his own turn and temper. From hence it is seen, that superior abilities, instead of conferring happiness on the possessor, rather put him into a worse condition than other men; as they exalt him to a state of sensibility, which enlarges his capacity for pain as well as pleasure, as they prevent him from enjoying the common comforts of life, and deprive him of all satisfaction from those innocent delusions, which, like painted clouds, gild and beautify our horizon, and relieve us under the unavoidable pressures and afflictions of humanity.

It remains that we enquire, in the last place, into the
external

external advantages of learning; under which view, we are to consider it as a means of raising our fortunes and advancing our interests in the world. And, admitting the truth of what has been already observed, concerning the precariousness of that reputation which falls to the lot of learning and learned men; the benefits to be reaped on this head will be found as trifling and insignificant, as under any of the other. Among the many qualifications required to form and complete the scholar, politeness or good breeding, is not generally, I believe, to be reckoned one: he is apt to look with disdain on those softer graces and embellishments, which conciliate affection, and would be likely to recommend him to the notice and approbation of others; to the want of which we must ascribe that awkwardness and ignorance in the modes of fashionable life, which disqualify him from shining with his true lustre, and hinder his advancement in the world. Even his virtues, which ought most to secure to him a reputable station in society, will, in a corrupt age, be often the means of depressing him, and prove an insuperable obstacle to his preferment; as they will teach him to despise the honours, which are to be purchased at the price of his duty, and will forbid him to stoop to those mean adulations and compliances which the great expect, and which others of a more relaxed moral will be ready enough to pay them. In whatever situation therefore we suppose our man of letters to be placed, his worth will stand but an ill chance of meeting with its due reward: he will either be overlooked and slighted, because his merit will not be known; or he will be repulsed and rejected, because his manners will be thought

too austere and impracticable for the vices and follies of the times.

From all that has been said it appears, that whether we consider the nature of the pleasure of searching after truth; or that consciousness of defect, doubt, uncertainty, which mixes itself with our most successful attainments; whether we view the advantages of learning under the notion of that respect that is paid it by others, or of its supposed influence upon ourselves; or lastly as being a probable means of promotion and advancement in life; the proposition in the text is eminently true, *In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.* Reasoning indeed without experience, we might be apt to conclude, that if happiness was ever to be obtained here below, it must chiefly arise from intellectual satisfactions, such as do not depend on external circumstances, or the grosser gratifications of the body: but we feel too plainly, that the fact is otherwise: and it seems to have been the intention of Providence, that in none of our pursuits we should meet with compleat felicity, and that in our most rational enjoyments we should find a mixture, on purpose that there might be compensations in every condition, and that even those, who seemed to be most exalted above their fellow-creatures by the superiority of their mental improvements, might be reduced to the common level of their species.

ECCLESIASTES i. 18.

IN MUCH WISDOM IS MUCH GRIEF; AND HE THAT
INCREASETH KNOWLEDGE, INCREASETH SORROW.

THE author of the book of Job, after introducing that illustrious sufferer vindicating his own innocence, appealing to heaven to bear witness to his integrity, and protesting against the unkindness and uncharitableness of his friends, who obstinately insisted that he must therefore have been wicked, because he was now miserable; represents him as adding, by way of conclusion of the whole dispute, that the design of Providence in afflicting good men, and permitting evil and irregularity to deform the beauty of the creation, was a secret reserved among the impenetrable mysteries of the Godhead, and too remote and sublime to be distinctly conceived by human understandings; that the only wisdom, which a creature should aspire to, and which he was capable of attaining, consisted in Piety and Virtue; and that God himself, when he first formed the earth and established the laws of nature, *when he made a decree for the rain and a way for the lightning of the thunder*, had proclaimed to man as by a voice from heaven, that the sole employment, which was level to his faculties, and which was his whole concern and business in the present state, was submission and reverence to the Divine Majesty, and a renouncing of all communication with

whatever is displeasing in his sight. *Where shall Wisdom be found? and where is the place of Understanding? The depth saith, it is not in me; and the sea saith, it is not with me: It cannot be gotten for gold; the topaz of Ethiopia shall not equal it: Destruction and Death say, we have heard the fame of it with our ears. God understandeth the way thereof, and He knoweth the place thereof: And unto Man he said, behold the fear of the Lord, That is Wisdom; and to depart from evil, is Understanding.* ‡

The same reflection is made, and with the same design, by Solomon, at the end of his book of Ecclesiastes. The pain and dissatisfaction, which he there expresses himself to have experienced in his enquiries after natural knowledge, his ignorance of the constitution of things, and of the scheme and system of laws by which the world is governed and directed, induced him, after much fruitless search, to turn his thoughts from these airy speculations to others, that were better accommodated to his capacity, and more subservient to the purposes of life and godliness. *Vanity of vanities, saith the Preacher; all is vanity: Of making many books there is no end; and much study is a weariness of the flesh: Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for This is the whole duty of man.* §

What this king of Israel, who by an oracle really divine was pronounced the wisest of men, thus gave as his last and most deliberate judgement concerning the deficiency and emptiness of ill-directed learning; was equally the opinion of him, who had the same honourable appellation from an oracle that was only pretended. This philosopher, one of

‡ Job xxviii. 12—28.

§ Eccles. xii. 8, 12, 13, 14.

the brightest and purest examples of virtue that adorned the times of heathenism, was so penetrated with the sense of the infirmity of the human understanding, even when most circumspect and cautious in its determinations, that it is recorded as one of the memorable sayings, for which he was eminent among his countrymen, That all his knowledge amounted but to this, that he knew nothing: and it is delivered by Cicero, as the distinguishing characteristic of his life, that he was the first that called philosophy from heaven, and placed it in cities, and introduced it even into houses; * that is, as the expression is explained in another place, Socrates was the first of the ancient sages, that invited men to leave the study of occult subjects, and apply themselves entirely to morals. ||

It is no uncommon thing for those, to whom the elegant amusements of a contemplative life have given a distaste of vulgar entertainments, to devote themselves so entirely to matters of speculation, as to neglect others of more importance that relate to practice. If indeed the consequence of this were the attainment of what would satisfy the wants of the mind, and allay that eager desire of knowledge, which is so congenial to our nature; something might be urged in defence or in excuse at least of such an employment: but

* Socrates primus philosophiam devocavit e cælo, et in urbibus collocavit, et in domos etiam introduxit, et coegit de vita et moribus, rebusque bonis et malis quærere. Cic. Tusc. Quæst. 5. 4.

|| Socrates mihi videtur, id quod constat inter omnes, primus a rebus occultis et ab ipsa natura involutis, in quibus omnes ante eum philosophi occupati fuerunt, avocavisse philosophiam, et ad vitam communem adduxisse; ut de virtutibus et vitiis, omninoque de bonis rebus et malis quæreret. Cic. Acad. 1. 4.

if

if expectations of this sort be always found delusive; if what has been advanced in a former discourse concerning the defects and uncertainty of human learning, and its insufficiency considered as a means of happiness, be true; then surely the *first* lesson we should be taught from hence is, in conformity to the examples just mentioned, to moderate our pursuits in this way, and turn some part of our attention to studies more suited to our abilities, as well as more worthy of our pains, such as may instruct us in the knowledge of our duty, or supply us with new motives to the practice of it; such as may fill up the measure of our capacities, and gratify those powers of enjoyment, which we cannot but feel, and to which all our other acquisitions are evidently inadequate.

He, who is *the way, the truth, and the life*, || has taught us a science, that will employ all our care. He has not entertained us by unfolding to our view the mysteries of nature, or by detecting the subtleties of a false and spurious erudition; but he bids us descend into ourselves, subdue our irregular affections, *learn of him to be meek and lowly in heart*, § to forgive our enemies, to *overcome evil with good*,* to get above the weaknesses of envy, avarice, lust, ambition, and make an eternal divorce from every passion and every study, that may divert us from our proper business, the fear of God and keeping his commandments. Happy labour! and happy are the fruits that follow it! The man, who is busied in such occupations, enjoys a peace and serenity, unknown to the rest of mortals; he beholds, as from an eminence, and not without compassion, the greater part of mankind mis-

|| John xiv. 6.

§ Matth. xi. 29.

* Rom. xii. 21.

taking the true path of life, disappointed in the gratification even of their own wishes, and complaining of satiety, want, and hollowness in all their enjoyments, for which the world can afford no cure: in this situation he suffers nothing from the importunities of hope, or the anguish of despair; the pomps and vanities of earthly grandeur fall into dust before him, like Dagon in the presence of the ark of God; and his mind, having felt the worth and majesty of divine truths, despises those barren and empty speculations, from which it can extract only sophistry and illusion.

But even when our studies are confined to the most useful subjects, such as are best adapted to our condition, and more immediately relate to life and conduct; still there is danger lest these should not be attended with suitable effects upon our manners. Between knowledge and practice there is no necessary connection; and to the disgrace of letters it has been observed, that many of the infirmities of human nature appear to be inflamed in the learned professions, and that within the walls consecrated to the service of religion have sometimes been found persons, as much enslaved to the vices, and more addicted to the selfish and vindictive passions, than are to be met with among the common orders of mankind. Here therefore we should place our *second* care, and see whether, as we have advanced in science, we have made a proportionable progress in the improvement of the heart and the government of the affections. It was a just rebuke given by a Spartan to the philosopher, who had wasted the greatest part of his life in enquiries concerning the nature of virtue, when he asked him, at what time he intended to begin to practise it. To what purpose have we consumed so many days and years
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in study, if our knowledge has not taught us the knowledge of ourselves, if it has left us in the same state of moral ignorance as it found us, and has made us neither holier nor happier than we were before? To judge of the utility of our acquisitions in science, let us examine what habits and dispositions they have produced in our minds. Shew me but the learning, that has been the means of leading a man to a sense of his duty, that has helped him to calm and compose his passions, has filled him with pure and heavenly affections, *brought into captivity every thought to the obedience of Christ*, § and rendered him superior to the little pursuits and sordid interests, which engross the generality of mankind; and I will pronounce such learning, for ornament and for use, among the most valuable privileges of humanity: But if it inspire us with nothing but vain and hurtful notions of our own abilities, if the head and not the heart be all that is affected by it, if it assist us only in becoming more ingenious in the refinements of self-deceit, and in putting on the forms and appearances of virtue, whilst we continue strangers to the life and power of it; in a word, if it promote not the knowledge of the *one thing needful*, || and have no tendency to make us better men or better Christians than we might be without it; it is a learning that is not worth the name, to be considered at best but in the light of an amusement, of little use and benefit to others, or to ourselves, and what with God will serve but to double our guilt and aggravate our condemnation.

Thirdly, We have here an occasion of admiring the goodness of Providence, which has so accommodated itself

§ II Cor. x. 5. || Luke x. 42.

to

to the narrowness of our understandings, as to require nothing from us either to be believed or practised, which one of the most ordinary capacity may not readily comprehend and do. As the health of the body is best established and preserved, not by indulging to the cravings of a luxurious and distempered appetite, but by a spare and frugal diet, which satisfies the wants of nature, and repairs, without oppressing, the spirits exhausted by fatigue; so it is with the health of the mind: they are not the sublime and difficult parts of science, which constitute that wholesome wisdom, in which consists the duty and the happiness of man, but a few sober maxims of truth and common sense, brought home to our hearts and bosoms, and applied, as circumstances offer, to the exigencies of human life. It is said of the most infamous of the Roman Emperors, that, on purpose to ensnare his subjects into acts of disobedience, he ordered his Imperial Rescripts to be written in such small characters, and to be elevated in public so high, that no one could find out from thence the will and intention of the Prince. The Supreme Lawgiver, in prescribing the rules and measures of our religious obligations, has dealt with us in a fairer way; the grand and leading strokes, in which are delineated the terms of our acceptance and salvation, are expressed in letters so plain and legible, that *he may run that readeth them*;* and to conceive them in the simplicity they are proposed in scripture is not beyond the meanest apprehension, who studies them with an honest mind. *This is life eternal to know God and Jesus Christ whom he hath sent*:† When once we are in possession of this knowledge, we are furnished with that, which will carry us through to

* Habak. ii. 2.

† John xvii. 3.

heaven ; unprovided with this, the wisest are yet in a state of ignorance, and with it, the condition of the weakest is to be envied : *it is more precious than rubies, and all the things we can desire, are not to be compared to it : who so findeth it, findeth life, and shall obtain favor of the Lord.* †

Lastly, It may be proper to observe by way of conclusion, and in order to obviate an objection, which may possibly arise from what has been said, that nothing is farther from being intended, than to afford any encouragement from hence in favour of ignorance ; much less to detract from the merit of those studies which are prosecuted by the younger members of this place, with such credit to themselves, and such advantage to the world. It is the professed design of institutions like our own to form the minds of the rising generation to piety and virtue, to instruct them in all the principles by which they may become good subjects and good men, to qualify them to fill with honor the highest and most important stations in civil society, and to *send them forth* || thoroughly furnished with every accomplishment, that may fit them to do service to religion and government. It needs but few words to shew, that a charge, so various and extensive as this, cannot be executed as it ought, without much time and labour. To prepare the mind for the reception of the seeds of truth, and by care and culture to bring them forward to maturity and perfection ; to guard it against the delusions of false science ; to enable it to form a proper estimate of its own powers ; to lay open before it the mighty volume of nature, and the still more wonderful volume of revelation ; these things

† Prov. iii. 15. viii. 35: || Matth. x. 16.

are not to be done, without much diligence and attention on our part, as well as much help and assistance on the part of others : And the retirement from the busy scenes of life which we enjoy here, added to the general course of studies which are carried on in our colleges, afford us every opportunity for promoting this useful work that we can wish. The danger is, as has been said, lest we stop too soon ; lest through an intemperate fondness for the means, we suffer ourselves to forget the end ; lest, after contemplating the majesty of virtue or the deformity of vice in those faithful monuments which antiquity furnishes, we counteract the sentiments of our hearts in our own conduct. This is the temptation, to which men of our condition are peculiarly exposed ; the rock, on which scholars are so apt to split. When we keep clear of this, the perils of our voyage are over : the knowledge we have acquired in these elegant retreats will be a source of comfort and satisfaction to ourselves, and will do credit to the charity of those pious Founders who placed us in them, and whom we have before commemorated.

Among the Benefactors of modern times, who have contributed of their wealth and influence to this renowned seminary of the liberal arts, there is not one, to whose memory a larger tribute of praise is due, than to that Illustrious Person, whom Providence has lately taken from us, and whose place is not yet supplied. Those virtues, which, while living, it might have been deemed an offence to delicacy to have enumerated, we may now be permitted to mention without reserve, when he is numbered with the dead. The public character, which, with so much dignity
and

and disinterestedness, he sustained, as a Statesman and a Patriot, as a strenuous assertor of Liberty, civil and religious, and as a firm and undaunted supporter of the Royal House of HANOVER, in times of the greatest difficulty and danger; the future annals of our country will doubtless distinguish, as it deserves. The more private excellencies, which adorned him in the walks of domestic life, those only know, and best can tell, who had the privilege of attending him in his retirements, who were the immediate objects of his favour, and who are now lamenting his loss. But his merits, as the Friend and Patron of this University, which for a long course of years he cherished with a father's care, and frequently honoured with his presence; the unremitted zeal, which on all occasions he discovered for its true interests; the unbounded beneficence, with which he promoted the splendor of its buildings; and the encouragements which he bestowed to protect the cause of Learning and Religion, in an age where one sees so many terrible examples of the want and the corruption of both; these are qualities, which are within our proper province to celebrate, the good effects of which we have felt and still feel, and which by us, and by those who come after us, we trust, will never be forgotten. In these he had no superiors, and has left but few equals. Nor can we form a wish, that will more redound to the lasting benefit of our community, than that whoever shall succeed him in the high office he bore amongst us, may tread in the same steps, and emulate the example of his Predecessor.

T H E E N D.

